Hon C B Morris

Dr. J. K. Palmer's
COMPOUND SYRUP OF BLOOD-ROOT,
... is not a new and untried nostrum, got up to sell, but it is a remedy which has stood several years experiment. It is a great Medicine of the Lungs. Nothing of Blood ... Influenza, Asthma, Catarrh, Bronchitis ... Coughs, Pleurisy, Liver Complaints, Pain in Chest, &c.
... fresh [illegible] or Pacific ... the Indians ... has been long known to us ... for minor complaints, some of us ... have recently turned their attention to it ... the hands ... and have pronounced it ... Blood Remedies for Diseases of the Lungs and ... vegetable ... mineral kingdoms. Dr. ... sees its true virtues have been imperfect ... to physicians. He finds it to be a sedative ... reducing the force and frequency ... without prostrating the system. It also possesses ... Alterative or Tonic properties, restores healthy ... increases the appetite, and restores digestion. The Compound ... in so striking a ... that he is strongly inclined to believe ... Cures ... the Blood from which it ... directly, the ... Blood. The Blood Root is combined with other ... Vegetable Medicines and the whole carefully ... in the form of a Syrup, making one of the best ... mixtures of the kind, and can be taken with ... pleasure of any age.
... and Wholesale and Retail, by J. K. ... M. D., Eclectic Physician, No. 41 1-2 Union ...

BEST HAY CUTTER YET!
... 's Patent Spiral Hay, Straw and Corn-Stalk Cutter.
... Matthews now stand unrivaled, having established ... [illegible] superiority over all others, under the ... competition that could be arrayed against them. ... the public patronage of the Proprietor. Their ... the Fair of the American Institute, held in New ... a Silver Medal was awarded to Hovey's Patent ... Cutter. ... Premium of the State Fair, at Hartford, Ct. the ... was also awarded to that machine. ... the First Premium at the Fair held in Phila- ... has taken the First Premium of the State Agri- ... of New York. Once from the State Fair of ... only Hay Cutter to which any premium was ... the late Fair of the Mass. Char. Mech. Associa- ... having also at its previous Fair received a ... the highest premium from nearly every Fair ... been exhibited. ... is an extract from the Report of the Com- ... on Farm Tools and Agricultural Implements, ... Worcester Agricultural Society at their An- ... Sept. 21, 1848. ... Committee [illegible] Patent Spiral Straw Cutters ... are convinced that the method of construc- ... is superior to any other which they have ... of their operation, and the ease with which ... can be performed. ... C. G. STEVENS, Chairman. ... Attest ... WM. S. LINCOLN, Recording Secretary. ... Wholesale and retail by ... DAVID P. DUTY & CO. ... 19 AND 20 NORTH MARKET STREET. ... Dec. 16

GREAT IMPROVEMENT IN DAGUERREOTYPING.
... JOHN A. WHIPPLE, ... No. 98 Washington Street, ... BOSTON, ... Has added to his extensive establishment a ... Premium Rooms fitted up for the ... [illegible] ... [illegible] ... [illegible]

tive christians; their notions of propriety, however, forbidding the use of it to women and young people. But even by the other sex it was drank sparingly; and though chiefly the weak wine of the country, was always, according to the practice of the ancients, diluted with water. To have continued long indulging in such a luxury, or to have been discovered seeking the flavor of the wine-cup, to have made sumptuous preparations for the table, to have betrayed much anxiety about the cookery, or producing a great variety of viands and spicery at their entertainments, would, in those early days of christianity, have brought discredit, if not ruin, on the religious character of the individual. And yet there were no austerities then in vogue among the christians. Looking upon all the creatures of God as good for food, they deemed themselves at perfect liberty to make use of them as suited their convenience and their taste, at such times and in such a measure as temper, constitution, or age, required; and they never dreamed of imposing any limits to the enjoyment of the comforts of life, beyond what reason and religion prescribed. But justly accounting an ill regulated and luxurious appetite as the source of innumerable evils, and placing their highest ambition and pleasure in the attainment of spiritual excellence, they practised the greatest abstemiousness, confining themselves to the plainest and simplest fare; in many instances taking only one meal, in some more than two a day, and then never carrying their indulgence in the pleasures of the table further than that temperate use of them which was necessary to repair the bodily vigor, and which left the mind free and ready, as occasion offered, to engage in prayer or other exercises of religion. The object they proposed to themselves by the practice of such singular moderation, was that of mortifying the senses, and enabling them to wield with a firmer hand the reins of discipline over the motions and appetites of their corrupt nature; and that they entertained not the most distant idea of making a vain and Pharisaic parade of their abstinence, or were accustomed to regret it in no other light than as simply a means of promoting the great end of their moral and religious improvement, is evident from the following, out of innumerable anecdotes, by which we might illustrate this branch of their customs. Among the martyrs that fell during the violent persecution of the christians at Lyons, was a young man of the name of Alcibiades, distinguished for the exalted piety of his character, and who had for years accustomed himself to a small and sordid diet. When thrown into the dungeons, he continued the same habits of living, which, though long custom had rendered them easy to himself, gave offence, it seems, to several of his fellow-prisoners, who found it impossible to conform to his standard of abstinence. At length one of the confessors, ordering seriously to remonstrate with him on the impropriety of refusing to enjoy the gifts of a bountiful Providence, and thereby creating jealousy in the minds of others, Alcibiades listened in a christian spirit to the friendly admonition, and from that moment, laying aside all singularity, indiscriminately partook of whatever was provided for himself and his brethren in distress. Thus admirably did the primitive christians observe the golden mean, by avoiding equally the extremes of sordid penury, and luxurious gratification of the senses. Their frugal diet acquired a relish from their previous labors; and while they never denied to themselves any of the good things of life, as far as was consistent with the ends of sobriety and religion, they considered it their duty always to keep within the bounds of that "temperance which is a fruit of the Spirit."

The manner in which they conducted their repasts was itself an effectual preservation of temperance, while at the same time it was eminently characteristic of the piety and spirituality of the primitive age. When dinner had been served, and the family had taken their seats at the table, the master of the household, with a grave and solemn voice, and in a prayer of considerable length, acknowledged their dependence on the care of their common Father, expressed their gratitude for the past tokens of his bounty, and invoked him to bless, for their health and comfort, the provisions of which they were about to partake. During the progress of the meal, some member of the family, in houses of the lower class, or some hired reader, in those of the richer orders, entertained the company with select portions of the Scriptures; for so strong and insatiable was their appetite for spiritual food, that they could not rest satisfied and happy without providing suitable refreshment for the soul at the same time that they were enjoying the comforts of the body. The viands being dismissed, the family circle was drawn more closely together, for now were unfolded and put into the hands of all, the precious scrolls in which, in those days, the Scriptures were written. Previous to this, however, each was expected to put himself in an attitude of becoming reverence; the hands were carefully washed, that not a crumb might fall on the sacred volume; and while the men remained with their heads bare, the women covered themselves with a veil, as a token of respect for the book of God. The head of the family then read a few passages, both from the Old and the New Testament, accompanying them with some pain ful simple admonitions of his own, or recalling to the memory of his audience the public exhortations which, on the preceding Sabbath, had been furnished on them in the church; or he taught the younger branches of the house to repeat after him the beautiful prayer which was dictated by the lips of the Savior, and told them, in simple phrase, of the love which God bears to the young, and of the blessedness of remembering their Creator in the days of their youth. These readings and exhortations were always short, and diversified at intervals, by earnest conversation on the most edifying topics particularly fond. Sometimes one, distinguished by taste and talents for spiritual songs, sung some favorite piece of sacred melody; at other times, the shrill voice of the women and the children were blended in full chorus, with the deeper tones of the men, till, as the hour set apart for refreshment drew nearer a close, the venerable priest, whose look and attitude call for concurrence silence, gave thanks to the Giver of all good, for the enjoyment of their natural and spiritual comforts, and prayed that his presence and his blessing might be with them during the succeeding period of labor and duty. Thus, among the primitive christians, their ordinary refreshments were sanctified by the word of God and with prayer; and thus were the words of eternal truth interwoven, in the most agreeable and captivating manner, with the labors and the pleasures of every day life.—*Cosmos's Christ. Antiq.*

THE RECORDER.

FRIDAY, JUNE 23, 1848.

Ecclesiastical Meetings.

As this is the season when most of the General Associations, and other bodies of like character, hold their stated meetings for the year, we are naturally led to consider what their character and influence should be. It is reasonable to suppose, that the interest excited by them in the places where they are respectively held, will be a tolerably sure mark of the interest they are likely to awaken abroad. Hence the importance of so conducting them, and of infusing such a spirit into them, that they shall be felt on the spot as sacred and delightful seasons. Composed as those meetings are, they should be preeminently religious, in the highest degree spiritual, and savoring of all the sweet and tender emotions of christian faith and love, and fellowship. The business transactions ought to be circumscribed within the narrowest limits that may be, and conducted with cheerful gravity and all courteous consideration. The formal reports should be stripped, as far as possible, of their formal character. The strength of the whole body, and the chief portion of its time, should be reserved for the devotional services. To warm the hearts of the assembled ministers and people of Christ, ought to be made the main object. It is thus that, by the blessing of God, the moral power may be generated, which will not only act with force and effect upon the place of convocation; but which will also be conducted through a hundred diverging channels to scatter its blessings far and wide.

We earnestly hope that the convening of the General Association of Massachusetts, which takes place in Chelsea, on Tuesday of next week, may prove one of these precious seasons, to be held in long and fond remembrance, as fraught with the favors of God to his people. Would that every minister of the gospel who shall attend, whether as delegate or visitor, might prepare himself by prayer and fasting, to receive and impart those benefits which can only be enjoyed where the Spirit of God is shed forth with power. Let all who "seek the peace" of Zion remember that meeting in earnest supplication at the throne of grace, that a new and mighty impulse may be given to the work of revival. Great and eventful times have come, and call for an incalculable increase in the zeal and devotedness of the church of God.

The Christian's Sleep.

It is not merely a ceasing of the sorrows and toils of life. If that were all, it were not to be so much desired. If when we step from the stage of life, we are to live no longer, if then we are to be annihilated, it were far better to continue here, than to pass away, for, on the whole, the happiness of earth greatly preponderates over its misery. The christian could not desire to die, for an end would come to all enjoyment, his christian communion and happy intercourse with his God and his Savior, would all be over.

It is true, there is darkness here, but soon the light dawns, and chases it away. There is sadness often, but joy quickly succeeds. We are often called to drink from a bitter cup, but presently one of sweetness is pressed to our lips, and we forget *him* bitter the other was.

No, our sleep in the grave, christians, is not the end of us, it is we, eternal. The christian's sleep means something more than eternal annihilation. There comes from the tomb where once the Savior slept, a voice that tells us we "shall rise again;" for he "has risen, and become the first fruits of them" who sleep. We shall rise, not as we laid ourselves down, in corruption and mortality, but "this corruption must put on incorruption, and this mortal must put on immortality." Ours shall be sweet repose in the narrow bed, and it shall refresh us for the dawning of that glorious day when we shall go up to meet our Lord in the air, and be with him forever. Not only shall we sorrow and sin no more, as we did upon earth, but we shall see him as he is. The veil shall be withdrawn from our eyes, and we shall be allowed to gaze upon his unclouded glory. We shall rest in his bosom. We shall lie down in the green pastures, and by the still waters of Paradise. He will be our eternal shepherd.

But why this poor, vain attempt to describe the "Saint's Rest?" None but they who have entered upon it, can tell what it is.

> "Asleep in Jesus, blessed sleep,
> From which none ever wake to weep;
> A calm and undisturbed repose,
> Unbroken by the last of foes."
>
> AVON.

Rhode Island Consociation.

The Rhode Island Consociation held its annual meeting in Rev. Mr. Davis's Church, Woonsocket, on Tuesday and Wednesday of last week. Rev. Dr. Cleveland of Providence was chosen moderator; Rev. Mr. Breed, scribe, and Rev. Mr. Grosvenor, assistant scribe. The churches of the State were nearly all represented.

The delegates from foreign bodies were:—

Rev. Mr. Woods, General Assembly, (Old School;) Rev. Mr. Vermilie, General Association, New York; Rev. Dr. Hewit and Rev. Mr. Washburn, Gen. Asso., Connecticut; Rev. Mr. Webster, Gen. Asso., Massachusetts; Rev. Mr. Shedd, Gen. Asso., New Hampshire; Rev. S. Hyde, General Conference, Maine. Rev. Messrs. Burdette, Baker, Holbrook, Rice, Bliss, King, and M. Moore, were invited to sit as corresponding members.

TUESDAY, 2 o'clock P. M.

The Consociation met according to adjournment. An hour was spent in devotional exercises of unusual interest and solemnity. Rev. Mr. Washburn of Connecticut gave a history of the grace of God as displayed in the dying scenes of a daughter, at South Hadley, a few weeks ago. Rev. Mr. Leavitt presented the Pastoral Letter; Mr. Bliss spoke in behalf of the Tract Society; Rev. Mr. Beckwith for the Peace Society, and Rev. Mr. Baker for the Mass. S. S. Society.

WEDNESDAY, 8 o'clock A. M.

Rev. Mr. King addressed the audience in behalf of the Protestant cause in Ireland.

At this session, the business of the Foreign Missionary Society was transacted. The Treasurer has received during the year, $2,554.

The narrative of religion within the limits of the State was then given. The Church in Bristol is the oldest Congregational Church in the State, having been gathered in 1686. In several of the churches there have been evident tokens of the Spirit's presence in the conversion of individual sinners, and in Dr. Cleveland's Church about 50 persons have passed from death unto life.

Congregationalism is gradually increasing in the land of Roger Williams. Several new preaching places have been opened with encouraging prospects. In 1824 all the Congregational churches in the State contained only 760 members; they now count 2,709.

Rev. Mr. King made a statement respecting the Congregational Union of Ireland. After hearing him, resolutions were adopted giving him a hearty welcome, and proposing a correspondence with that body.

WEDNESDAY, 2 o'clock, P. M.

The delegate from New Hampshire reported fifteen or twenty revivals in that body. The Lord's Supper was administered by Rev. Mr. Woods of the Presbyterian Church, and Rev. Dr. Hewit of Connecticut.

The following resolutions were passed relative to the Sabbath. The Committee to whom this subject was referred respectfully report as follows:—

In view of the evidence of abounding and fearful disregard of the claims of the holy Sabbath in our cities, towns, and villages—this Consociation do earnestly recommend—

1. That the inculcation of the sacredness of the claims of this day, as the day of the Lord, be made prominent in the instructions and arrangements of the family.

2. That special care be exercised in reference to abstaining from, and discountenancing the common and unhallowed use of riding for pleasure, traveling by omnibus, steamboat, and railroad car,—sending letters and papers to, and receiving them from the Post Office, reading of secular and fictitious newspapers, pamphlets, and books, and the giving and returning social calls on this holy day.

3. That the descendants of this day be made the subjects of often and special confessions and prayer in social meetings, Sabbath schools, and the pulpit.

4. That the Scriptural and momentous sanctions of this day, as a sign between God and man, be urged upon the people by the several pastors, on the second Sabbath of July next.

By these means, faithfully used, we may hope to find the inestimable blessings of "*Remembering the Sabbath day to keep it holy*," perpetuated in this our prosperous and beloved State;—in the language of whose sublime motto concerning these things we would say—"*In God we hope.*"

WEDNESDAY EVENING, 8 o'clock.

Rhode Island Home Missionary Society.

The Secretary in his Report stated that one-third of the churches in the State were added by the Home Missionary Society. The Report urged it on the first duty of christians to sustain Home Missions. He who sent forth his disciples to preach the gospel, commanded them to "begin at *Jerusalem*," the metropolis of their own country. The receipts of the Society had been $800. Rev. Mr. Taylor and Dr. Hewit addressed the audience on the occasion.

We close our report by remarking that the meeting was characterized by a deep solemnity and great spirituality. The impression was that God was in the convocation of his saints, and a blessing may rest upon the Church in Woonsocket. This meeting of the Consociation of Rhode Island was a model meeting for similar bodies. Business was done with despatch, so that opportunity might be given for prayer and exhortation. All present must have left the meeting with a stronger faith, an enlivened hope, and a quickened zeal.

We could not but indulge the hope that the meeting of the General Association of this State, soon to meet at Chelsea, would be formed after the same pattern. Will the brethren who are to convene at Chelsea, next week, come with the purpose to transact the business of the Association in the least possible time, that a large portion of the meeting may be devoted to prayer and exhortation?

WOONSOCKET.—This is a village of 5000 people living partly in Cumberland, and partly in Smithfield, R. I. It is mostly a new village; and twenty-five years ago it contained a few scattered houses. The Orthodox Church is of recent growth. Six years ago, we were present at the meeting of the Consociation of Rhode Island, the question was debated whether the enterprise of establishing a Church should be given up, or prosecuted. It was finally determined to proceed with the enterprise. There is now a very respectable house of worship, with a clock, bell and organ. The Church numbers 84 members, and the Sabbath congregation, 200.

The ladies, by a fair have recently raised $300 to paint the Church, and erect stone posts and a chain fence around their sanctuary. It was our privilege to be entertained at the recent meeting of this Association, by one of the pioneers in the work of establishing this infant Church. She has seen what God can do by a feeble instrumentality.

Western Colleges.

A public meeting in behalf of the Society for the Promotion of Collegiate and Theological Education at the West, was held in Winter street Church, on Sabbath evening, preparatory to the annual collection in this city.

The Secretary, Rev. Mr. Baldwin, said he took it for granted that before liberal contributions to any object could be expected from the people of Boston and of New England generally—they must be convinced that the object was an important one, and of a truly benevolent character—that the method adopted to secure it was wisely adapted to the end in view, and that the aid of those to whom application was made was *essential* to its accomplishment.

It was not necessary, he said, to use any arguments here, to show that the *object* of this Society was important. The whole history of New England, and of Boston, particularly, was but a commentary on their high estimate of educational institutions. But the West, like New England in her infancy, must depend for a while upon those who enjoyed the full advantages of such institutions, for assistance in planting and sustaining them. And to show their need, he stated the mass of the people could not be relied on. The aid which was secured must come from the scattered *individuals* who appreciated education and loved institutions of an evangelical character. Out of 210 townships in the Western Reserve which had been called the "New England of the West," there were some fifty-five which had not a Presbyterian or Congregational church within their limits. Those who appreciated such institutions as the Society aided, had not the ability requisite to found and sustain them, although they contributed with a noble liberality;—yet the want of these institutions was urgent for moulding the character of leading minds, and furnishing legislators and civil guardians, as well as preachers for those rapidly increasing millions. The Republic could not afford to lose such a mighty influence wielded by men having no sympathy with Puritan institutions; and Romanism could not afford it. Like the turbid waters of the great Missouri, mingling with the transparent Mississippi, and in a little time imparting its character to the whole mass, the moral tide of the great West was fast swelling and spreading, and if not met with regenerating influences, might overwhelm even hallowed New England.

Charles T. Russel, Esq., of this city, then rose and ably advocated the claims of the Society. He said, to unreflecting minds it might seem of inferior importance to the Home Mission, Bible, and Tract Societies; but in the impressive language of Dr. Beecher, it was the great *water wheel* behind all these; and though unseen, it was really the power which set all this machinery in motion.

We speak of the *West*; it is a household word; but what is it? Already, he said, seven of the new States number five millions of inhabitants, and the numbers were daily multiplying almost beyond conception.

How inadequately did the Puritans read the design of Providence in reference to this new world, compared with what we have already seen accomplished. They had a two-fold object in coming to this wilderness—the enjoyment of religious liberty, and the christianizing of its tribes. Providence had reserved this country, shut out from the rest of the world, not merely as a home for that devoted band, but as a place to found a mighty nation, which in two centuries should become the moral light-house of a world. The acceptance has already departed from New England, and the *star of empire is in the West*. The West now holds in its hand the light kindled by Puritan virtue and Puritan independence; and the same means are necessary to keep it burning there which were necessary to kindle it here. If New England, with such men as Shepard, who in his zeal for supporting Cambridge College, proposed to the New Haven colony that each family should give a peck of corn annually from their scanty store, and with her Eliot, and Brainerd, and Winthrop, and Mathers, received princely aid from men in the fatherland, for supporting their colleges, some of which bear their names, how much more does our gigantic child, *the West*, need our prompt and efficient help.

A little leaven may leaven the whole mass, and it is particularly demanded at this moment. The breaking up of the old world is throwing unnumbered foreigners into our bosom. We may expect to see, ere long, the monarch and the peasant together seeking an asylum here. The demand for liberty is arousing the nations, and the great battle which shall decide the destiny of freedom, is to be fought in the West, between virtuous intelligence and a union of ignorant, superstitious bigotry and heaven-daring infidelity.

To show that foreigners understood that our religious principles and our universal intelligence, as a nation, constituted the very foundations of our civil institutions, Mr. Russel read copious extracts from an address of M. Chevalier to the French people, recently published in a Paris journal and copied into a Boston paper of last week.

He said Boston owed aid to the West for what she had received and was receiving. Not a foot of land in this city but was more valuable for its relation to the West; but he preferred to put the claim upon the principle which animated the heart of every christian, and which made, or ought to make, him a preacher of the gospel to the world.

NEWSPAPER CHANGE.—The Georgetown Watchtower has taken the name of the Massachusetts Observer. The Rev. Allen Gannett has retired from its editorial charge, and has been succeeded by the Rev. Dr. Wm. Cogswell. The character of the paper has been somewhat altered, Dr. C. enriching its columns with, among many other good things, valuable articles on genealogy and local history.

Review of the Mexican War.

The American Peace Society offered some eighteen months ago, a *Premium of Five Hundred Dollars* "for the best *Review of the Mexican War* on the principles of christianity, and an enlightened statesmanship; a review of it in its origin, its progress, and the whole sweep of its evils to all concerned; to be written without reference to political parties, and to present such a view of the subject as will command itself, when the hour of sober, candid reflection shall come, to the good sense of fair-minded in every party, and in all sections of the country; showing especially its waste of treasure and human life—its influence on the interests of morality and religion—its inconsistency with the genius of our republican institutions, as well as with the precepts of our religion, and the spirit of the age—its bearings, immediate and remote, on free, popular governments, here, and through the world—how its evils might have been avoided with better results to both parties—and what means may and should be adopted by nations to prevent similar evils in future; our sole aim being to promote the cause of permanent peace by turning this war into effectual warnings against resorts to the sword hereafter."

The essays in competition for the premium were to be "presented four months after the close of the war;" and, in order to prevent misunderstanding, the writers are hereby requested to forward their manuscripts to the subscriber's care, 21 *Cornhill, Boston, by the 20th of September*, or, at farthest by the first of October.

By order of the Executive Committee,

GEO. C. BECKWITH,
Cor. Sec. Am. Peace Society.

Boston, June 13, 1848.

N. B.—Papers friendly to the cause of peace, will confer a favor by publishing the above notice.

Worcester Correspondence.

WORCESTER, *June 17, 1848.*

MESSRS EDITORS:—Perhaps you would like a brief sketch of what we are doing in the "heart" of our good Commonwealth. Some account of a recent occurrence here may have more than a merely local interest. On Wednesday of this week a fourth church of our denomination was organized. The public services were as follows:—Introductory prayer by Rev. J. W. Crane; sermon by Rev. E. Stanley; consecrating prayer by Rev. John Nelson, D. D.; address to the church by Rev. Mr. Sweetser; expression of fellowship by Rev. Mr. Smith; concluding prayer by Rev. Mr. Sanford. It was an occasion of deep interest to us; and, as all the circumstances attending it were peculiarly auspicious, we have great confidence that the enterprise will be crowned with success.

More than two years ago, the rapid increase of our population and crowded state of our congregations, admonished us that it would soon be necessary to enlarge our means of accommodating those who would worship with our order. We had three places of worship, and with these, could provide for the wants of more four thousand of the people; but every week brought with it inquiries for sittings in our churches, which could not easily be answered. The alternative before us was, shall we accommodate those who would be of us, or compel them to unite with other denominations? Duty seemed to be plain; and it was determined to commence forthwith that series of measures, which has resulted in the organization of a Fourth Orthodox Congregational church. The enterprise was conceived in the spirit of christian kindness; it has been prosecuted with great unanimity of feeling; and the crowning act, by which the new church was organized, was accompanied by fervent gratitude to the great Head of the church and followed by mutual congratulations.

The new body is composed principally of members from the three pre-existing churches; so that the ties that bind that to these, and these to that, will be strong and endearing. That begins its work in most encouraging circumstances. It starts on its own career of usefulness, not with the weakness of infancy, but with the strength of manhood. It numbers one hundred and thirty-one; and combines pecuniary ability, intellectual cultivation, weight of character, and humble piety, sufficient to warrant the hope that, with the promised smiles of the Holy Spirit, it will be a great blessing to this community and to a world perishing in sin. It is pleasant to add that, although it draws largely from one or two of the old churches, it yet leaves them large and prosperous. Evermore may that mutual good feeling which now exists between them, characterise the four churches. In olden times there have been heart burnings and protracted difficulties between those who professed to love one common Lord; but they have passed away, never again (we devoutly pray) to return. If they are ever alluded to now, it is but to enhance our estimate of the present concord by its remembered contrast. Surely we have occasion for earnest gratitude to God for past and present mercies, and abundant reason to trust Him for the future.

You may be interested to know something of the other religious denominations in this city. The Baptists have two churches here, both of which are flourishing. Their clergymen are true hearted and faithful men, and disposed to cultivate kindly relations with their brethren of other denominations. The Methodists also have two churches; one of which has been established some twelve or fifteen years, and the other some four or five years. They are doing a good work on the whole, and gathering into the sanctuary a class of our population which might not be reached so favorably by others. The Episcopalians have one church of some three or four years standing; and its prospects, on the whole, are improving. The clergyman is strictly evangelical in his sentiments, and his influence is decidedly in favor of a heart-felt and deep-toned piety. The Unitarians have two congregations, one of which long sat under the ministry of Dr. Bancroft, and show very clearly now the character of his marked influence on the mind; the other has been recently formed, and taken the name of "The Church of the Unity." For various reasons that might be given, they are both more flourishing than any other society of that denomination in this region. The Friends have a small society and a very pretty meeting house recently erected; and while they love their own forms and look to the "light within," they nevertheless treat others with christian courtesy and are not blind to the things without. The Universalists have one society, and of course, in a population like ours, draw in numbers with the assurance that there is no hell but a guilty conscience and the grave, while heaven opens its doors to all mankind. The Catholics have one church, and the "College of the Holy Cross." What with railroads and other causes, their number has greatly increased for the last few years, though their influence on our social and religious institutions is felt in but a very slight degree. Connected with the state Lunatic Asylum, is a chapel, in which services are regularly performed on the Sabbath, and also during every week-day evening. The effect of these services on the unfortunate patients there collected, is thought to be eminently happy. That institution is a great blessing to our State, and an ornament to humanity. A Sabbath's school is held every Sabbath morning in our county prison, and the influence thereof is very salutary. For years the clergymen here performed gratuitously a regular religious service in the "Gaol Chapel;" and after a brief suspension, such service is re-established with a regular chaplain appointed by the County Commissioners. The "Second Advent" advocates have a small society; and the colored population have worship among themselves. The Canadian French also have service on the Sabbath adapted to their necessities.

Thus in a population of some 16,000 souls, we have some sixteen or seventeen places of worship. Probably as large a portion of our population attend public worship regularly on the Sabbath, as can be found in any place in New England. In regard to moral and religious influence, we are far behind what we ought to be, indeed we have a great work to do, before this people shall become as intelligent and virtuous as we would gladly see them, but many good and powerful influences are at work in the midst of us; many good men and true, and of "honorable women not a few," are to be found here, and with the blessing of God, we intend that the "heart of the Commonwealth," shall send out healthful pulsations to the head and all the extremities. We need more than all things else a revival of "pure and undefiled religion"; and it is hoped that this need will be more and more deeply felt and lead to such prayer and effort as shall secure so glorious a result.

Should you wish it, I may at some future time, give you an account of our Lunatic Asylum, Antiquarian Society, schools, &c.

Yours truly, E. Y.

Appeal for 600 Persecuted Portuguese.

On the island of Trinidad are about 600 Portuguese who have fled from the persecutions of the Romish Church at Madeira. They are converts from the Church of Rome. For reading the Bible and embracing the Protestant faith, they were thrown into prison, and finally released on condition they would leave their native country. They went to Trinidad, where, under the British flag they have liberty of conscience. During the past Winter, the American Protestant Society sent their Portuguese missionary, Rev. Mr. Gonsalves, (who is a native of Madeira, and was educated there for the priesthood of the Roman Church,) to preach to these persecuted converts in Trinidad. There he found about 600 of them organized into a church, with Mr. De Silva, a native convert, for their pastor. They are farmers and mechanics, an industrious and virtuous people, who have literally sacrificed friends, property, and country, for the sake of the gospel and freedom to worship God. While they have religious freedom in Trinidad, that was denied them in their own country, they have no employment, and hence are now in a suffering condition. They have made an appeal to the Executive Board of the Am. Prot. Society, and through them to Protestants in the United States, to give them a home in our happy country. We here publish the letter of Mr. De Silva to the Board, which is of itself enough to awaken the sympathy and benevolence of the Protestant community. Of the character of Mr. De Silva, the Rev. Mr. Kennedy, the pastor of the Presbyterian church in Trinidad, speaks as follows:

"I have had the privilege of knowing him intimately ever since his arrival in this island, and I am happy in being able to say without reservation or hesitancy, that his diligence and faithfulness as a minister of the gospel are most exemplary. I may also mention that Mr. De Silva is characterized by great judiciousness, and is able to give wise counsel, in things temporal to his expatriated countrymen, as well as to act as their spiritual instructor and guide."

TRANSLATION OF MR. DE SILVA'S LETTER.

"Finding myself constituted the pastor (though unworthy of so great a trust) of a church of nearly 600 persons, it is not only my duty to feed them with spiritual aliments, but also to seek prayerfully their temporal good: endeavoring to keep them together in the faith, and enjoyment of their daily bread.

And that they may be able to hear the word of God with profit on the days appointed, I do not see here the prospect of keeping this people in the midst of the present distress. As their labors are not paid as they should be, for in this sickly climate where the business we have build their cabins, provided they could receive some aid in advance to be paid by them in the course of time. But although the governor is friendly to us, yet in his official capacity, he said he could not comply with our request. I have also written on this subject to the Rev. Mr. Hamilton of Scotland, who answered that we should find it difficult to obtain lands for our families in those parts, and also to avoid the need of these efforts, the Bank of the West Indies failed, and sugars came down in price, and business was prostrated to the ruin of many households. Government works were stopped, and laborers can find little or nothing to do. And worse than all, our children, whose morals should be preserved at every expense, are mixed with a low, profane, wretched Roman Catholic people. I have also consulted also the Rev. Mr. Kennedy, pastor of the English Presbyterian church, and Rev. Messrs. Boodle, Banks, Kerr, Black and Berry, on a visit from the U. S. to this island. I said to these brethren that I believed that God would in this way prepare a place for his people in some country where I might retire with the above church, and that I would inquire of the hearts of the friends of Christ in Scotland, that they might still feel for this people, who must receive immediate aid or many of them will perish with misery. I do not ask for money, but for lands. I ask what God has given to man that he might earn his bread by the sweat of his brow. Our people are mechanics and farmers, virtuous and industrious; they will soon have corn in abundance for they have vice and love virtue. All these things I made known to the Rev. Mr. Gonsalves, and he seeing the desire of all the Portuguese to depart for the U. S. for they were ready to fly, offered to take with him a small number, believing that the excellent Am. Prot. Society and the christian community would not allow us to perish for all the want in their power. But on the whole I thought we should wait until we should receive advice from the Am. Prot. Society, and the friends in Scotland, who under God have granted us so many blessings, and to whom we feel greatly indebted. And as the Rev. Mr. Gonsalves was about to return to his field of labor in the U. S. I have taken the liberty in the name of the persecuted and suffering people to write a letter to the Protestant friends of Christ in America through the Am. Prot. Society, that they may pray for us, and come to some holy and charitable determination in our behalf. For I am ready to depart to any part of the world where this people of the Lord may enjoy the blessings of God's grace, and leave the stone to their dear children. Farewell. The God of peace bless you my friends, and all America with the riches of his grace.

Your affectionate brother in Christ,
ARSENIO NICOS DE SILVA."

We add only a few words. Such an appeal has never been made to us. Six hundred persons, recently from the persecutions and prisons of their native country, ask a home among us. Shall they be denied? They ask not for money, but land. Shall we refuse it? We have frequent appeals for missionaries and colporteurs at the West. Here is an opportunity of sending 600 at once, all converts from the Church of Rome, who will be faithful witnesses for the truth in the midst of Romanists on our new lands. The expense will be much less than is required to send out individuals from time to time by different societies. It will be such a colony as has not been planted in the West. Who can tell the results of it? Shall there be a response to this appeal, or shall we say, "stay and suffer in Trinidad, or return to the persecutions and prisons of Madeira?" Shall we who enjoy the luxury of freedom, thus trifle with the sufferings of the oppressed? Shall we thus shut off sympathy for the persecuted, and benevolence for the destitute?

Among these persecuted people are Mrs. Alves, her husband, children, and sister. Mrs. Alves was sentenced to suffer death by the Papal Court at Madeira, because she would not say that the wafer, in the hands of the priest, was God. She and her sister were confined about three years in the dungeons of Madeira.

We call upon Protestants to furnish the means of defraying the expenses of the passage of these homeless people to our shores, and of purchasing new lands for them. Their condition is such that there should be no delay. Literally, they are strangers and pilgrims, having no certain dwelling-place. Shall this be to them the land of promise, where they may find rest from the persecutions of their enemies?

Money may be remitted to the treasurer of the American Protestant Society, M. De Motte, Esq., 150 Nassau street, New York.

By order of the Executive Committee of American Protestant Society.

HERMAN NORTON, *Cor. Secretary.*

American Board of Commissioners for Foreign Missions.

TO THE FRIENDS AND PATRONS OF THE MISSIONS.

The Prudential Committee are averse to frequent appeals, and to what are called special efforts. But occasions will arise for both. With the prospect of an indebtedness not exceeding forty thousand dollars, they would have gone on to the annual meeting of the Board. But when that indebtedness rises above sixty thousand, and threatens a farther increase, they ought to let the case be known without delay to the supporters of the missions. Not only has there not the increase of forty per cent. in the receipts, which was stated at the last annual meeting as necessary, but there has been of late a falling off in the rate of increase with which the year commenced; such as, with some unexpected expenses in the missions, has given rise to the indebtedness above mentioned.

There is, indeed, just now, a money pressure in the large cities, which will account for a part of the deficiency. But there are causes of permanent and general influence, tending to divert the attention of ministers and churches from the heathen world. The astonishing revolutions in foreign christendom, and the tide of emigrants from thence into our own land, have brought, on the one hand, Ireland, France, Switzerland and Italy before the community, as separate objects for public appeals and contributions; and have given on the other, a new impulse to the several great branches of the domestic missionary movement—for preaching, colportage, Bible and tract distribution, Sabbath schools, etc. May success attend the efforts for the salvation of christendom, and tenfold more be done for planting the institutions of the gospel firmly, and diffusing them widely, both in America and in Europe.

But the "West" will be as great, and the stream of foreign immigration as broad, for a long while to come, as at present; and to be successful in diffusing the genuine christian spirit through so great a mass, and over so vast a surface, we shall need, in our hearts and transfused through our actions, the world-embracing spirit of Christ and his gospel.

It is believed, that all the principal branches of christian effort terminating in our own country or in christendom, have experienced a considerable growth, during the past ten years, in their pecuniary means. But the enterprise for the conversion of the heathen world, has not experienced such a growth. The foreign missions have never, indeed, been more obviously and signally blessed of God; but comparatively few churches contribute a larger sum for extending the bounds of christendom and throwing the light of heaven on heathen nations, than they did ten years ago.

Christian brethren, is it not time for a new and strong impulse to be imparted to the missions in the heathen world? Let us wait not for a general revival of religion among us, but pray the Lord that, in anticipation of his coming to rain the young generation into his kingdom, he will be pleased to awaken the compassion of his people for those who have never yet heard of a Savior.

The time is certainly near, when the receipts of the Board must be increased, or its expenditures diminished. This alternative will become a practical matter, immediately after the annual meeting in September. The Prudential Committee will then be obliged to make the grants to the several missions for the year 1849; but they can divide only what they are likely to receive. They will have the estimates of the missions for that year before them; and our brethren will call, and with good reason, for an amount, which can be given only with an income of three hundred thousand dollars. Unless there shall be a prospect of receiving that amount, the missions must be reduced, in their schools, their printing, and, it is feared, in the number of their native helpers. A reduction should take place in each of these departments, before a single missionary is called from the field, or one is detained who is going thither; for the withdrawment or withholding of missionaries from the heathen world for want of funds, would seem to have the special disapprobation of heaven. *It dries up the fountains at home.*

But how, in responding to the calls of the several missions in Africa, Asia, and elsewhere, can the Committee resolve to grant two thousand dollars less to one mission, a thousand less to another, seven hundred less to a third, and six hundred to a fourth, than is needed to sustain their several movements, when they know the certain and disastrous effect this will have on the operations, and on the faith, courage and happiness of the missionaries; to say nothing of the native churches and the surrounding heathen! Suppose we reduce the common schools; may not every dollar thus kept back, shut out one young immortal from the light—a glimmering light it may be—but still the light of heaven? We reduce the seminaries; and what a waste of influence! How many of the 1,200 boarding pupils, after years of training, and just when they are making most improvement, shall be suddenly thrown off from christian influences? And then the eleven printing establishments—how for shall they be prevented from producing works, such as neither tract nor Bible Society can furnish, but without which a native ministry and native churches cannot be made to stand alone, in one, two, or five generations? This very week, the Prudential Committee have been obliged to withhold the funds for printing a work on theology, prepared for the Protestant Armenian preachers and churches, and of the greatest importance to them; and for Arabic type to print the new version of the Bible in that important language; and also for schools, extremely called for and greatly needed in different parts of Lebanon. Shall these funds be again refused, the next year? Shall the whole system of our foreign missions, one of the most prosperous in the world, be clad in sorrow, because the brethren are straightened, disappointed on all hands, and no longer certain whether, if they sow the good seed, the churches at home will enable them to reap and secure the harvest?

Fathers and brethren, standing where we must see the disastrous influences of extensive curtailment in missionary operations, we may be allowed to speak freely. The missions are not in a state to bear such a curtailment. They have been kept down for ten years by an insufficient income, and you will break the bruised reed, if now you refuse them funds to act on their present scale of operations. It will send many of their men here back among you, exhausted in faith, in spirits, and in health. The Committee most earnestly deprecate such a calamity. Ministers of Christ! will you not exert your great influence, as pastors, in behalf of your brethren in pagan lands? Churches of Christ! will you not consecrate the exposed infant churches, that have been gathered by your messengers among the heathen! Young men and women! will you not interpose in behalf of those of your own age and sex, who have been brought to the knowledge of your blessings by missionaries, and present to the light of the gospel from fading from their view? Youth and children! what will you do for the twelve thousand children in the mission schools to save them from dispersion?

When it is considered, that the expenditure necessary to sustain the system without curtailment, (to say nothing of new measures,) is at least $370,000, and that the rate of the receipts is only $245,000, it will be seen that this appeal is not too earnest. It is respectfully commended to the prayerful consideration of the friends and patrons of the missions.

RUFUS ANDERSON,
DAVID GREENE,
SELAH B. TREAT,
} Secretaries.

Missionary House, Boston, June 12, 1848.

RECEIPTS OF ENGLISH RELIGIOUS AND BENEVOLENT INSTITUTIONS.—A table is presented, of the respective incomes of the various benevolent and religious societies of England, collected from the last annual reports, and calculated upon an average of the last three years.

British and Foreign Bible Society,	£
Church Missionary Society,	
Society for the Propagation of the gospel in foreign parts,	
Society for Promoting Christian Knowledge	
Society for Building and Repairing Churches	
Church Pastoral Aid Society,	
British and Foreign Schools Society,	
Religious Tract Society,	
Wesleyan Methodist Missionary Society,	
London Missionary Society,	
Baptist do	
London City Mission,	
Methodist New Connection Mission,	
New Scotland School Society,	
London Society for Promoting Christianity amongst the Jews,	
British Society for Propagating the Gospel amongst the Jews,	
Colonial Church Society,	
Foreign Aid Society,	
Home Missionary Society,	
Irish Evangelical Society,	
Colonial Missionary Society,	
Naval and Military Bible Society,	
Christian Instruction Society,	
Indigent Blind Visiting Society,	
Protestant Association,	
Sunday School Union,	
Asylum for Deaf and Dumb Institution,	
British and Foreign Sailor's Society,	
do do Anti-Slavery Society,	
Orphan Working School,	
New Lebanon Asylum,	
Young Men's Christian Association,	
Friends of Foreigners in distress,	
Unitarian Fund Society,	

During the year 1847-8, the receipts of nearly all the societies show a decrease as compared with the preceding year—a circumstance attributed to the monetary pressure.

THE NEW ENGLAND NUN.—It may be recollected that the Cincinnati Catholic Telegraph undertook to make a little capital by asserting that the accomplished young lady who was sent out to New England by the Society for Prom

General Intelligence.

THE SLAVERY PROVISOS.

A late development in the Senate of the United States has not awakened that attention in the country to which its prospective importance demands. The public mind for the last week or four days has been so much occupied with political nominations, that no thought has been taken of congressional proceedings. But a new step has been taken by Southern men in the Senate, that is full of evil portent.

On the 1st of June the Oregon bill came up. The bill provides that the existing laws establishing by the people of Oregon, shall continue to exist, subject to the revisal of their territorial legislature. One of those existing laws provides that neither slavery nor involuntary servitude shall exist.

This provision is in the spirit of the principle avowed by the opponents of the Wilmot Proviso, who profess to be willing that the whole subject shall be left to the people of the respective territories. This is the principle avowed by General Cass, the Democratic candidate for the Presidency, in the following declaration, made in his letter of December 24th, 1847, defining the extent of rightful interference of Congress over territory. He says:—

"It should be limited to the creation of proper governments for new countries, acquired or settled, and to the necessary provision for their admission into the Union, leaving, in the mean time, to the people inhabiting them, to regulate their internal concerns in their own way."

This is the ground, on which it was supposed that all who are opposed to the Wilmot Proviso might stand, and this was considered as a vast concession to the Southern interests of the country.

But a new issue is made. Mr. Calhoun takes higher, or rather lower, ground, and insists upon the adoption of a clause which restricts the territorial legislature from making any law for the exclusion of slavery. He demands that the Senate shall decide first, that Congress has no power to extend the ordinance of 1787 to Oregon; and secondly, that the territory has no right to exclude slavery.

The three several provisos in reference to territory to be ceded or acquired, are therefore as follows:—

I. The Wilmot condition, that Congress do enact that slavery shall not be tolerated in any such territory.

2. The Cass platform, that it shall be left to the people of the territory to determine the question for themselves.

3. The Calhoun doctrine that the *territorial* legislature shall not be permitted to prevent slavery; after it becomes a State, it may do as it pleases.

The bearings of this question are now intensely interesting, and momentous in their consequences. The Wilmot Proviso is popular in the free States, and out of the regular party lines. The Cass plan is the prevailing view of the Democratic party in the free States. The Calhoun doctrine is the favorite, as the saving ground of the South against the North, to break up the party organizations and concentrate a Southern party to uphold slavery. What Gen. Taylor's views are, we are not to know. He is a slaveholder, and is also pledged to make a sparing use of the veto power. It is confidently asserted that he will not interfere with the action of Congress on the subject.

It is evident that the South, instead of relaxing its demands, has taken a position more untenable than it has ever occupied on the subject of slavery; and it increases the people of the United States to look it, and its consequences, boldly in the face. In the 18th century, when the Old World is hurling its chains, and the whole earth is in a jubilee of liberty, it is proposed by Mr. Calhoun, in the Senate of the Model Republic, to make an enactment, by which the people of a free territory shall be restricted from securing equal rights to all its inhabitants. The proposition is hostile to the principles of our Declaration of Independence; it is repugnant to the free sentiments of the people of the United States; it is opposed to the spirit of the age in which we live. Such a provision as Mr. Calhoun now demands, would set back the wheels of time a century; and we shall be sorry to see the day when the people of these States in Congress assembled, shall consent to take one step backwards in the march of free institutions. Certain we are, that when Congress shall ordain that the people of the New York Evangelist, writing from June 1, relates another chapter in her history. "We are informed that she has fallen from the covenant, and fallen another sad proof is when last heard from, they were in North. This much is certain, Mary! is no longer in the convent."

Christian Secretary.

Bishop.—The Indiana Episcopal Convention elected Rev. Francis Vinton of Brooklyn Bishop of the Diocese, with a salary of $1000. The diocese has been served by Bishop Kemper, Rev. Dr. Wilson, being now nearly 72 years of age, has resigned his Professorship in the Theological Seminary, New York.

The Philadelphia Ledger of the 19th says the Evangelical Lutheran Synod commenced its 19last session in that city on the 18th inst. This is the oldest and largest society connected with the Lutheran Church in the United States. It has seventy three ministers, and two hundred and thirty-three churches.

The Rev. Joseph C. Styles, of Ga., late of Va., was installed pastor of the Mercer street church, New York, on Monday evening last. The Rev. Dr. Skinner resigned.

The Rev. Mr. Hawes has been requested to state more fully in the Report of the South Middlesex Association, his views on the Political Duties of Christians, from which is on our first page, and published at Crocker & Brewster's and J. P. Jewett's bookstores.

The Editors' Table.

Dr. Spencer Student's Manual: by A. S. Spencer, Prof. of languages in the U. S. Naval School at Annapolis. For sale by B. Perkins & Co., 100 Washington street.

This manual consists of a series of colloquial and practical exercises, intended to impart both practical and practical knowledge of the French language. The system of teaching French, by Prof. Gerault, appears to us, to be the best method, at least for those, who wish to converse in French. Prof. G.'s plan is to lead the pupil to converse in French at the first lesson in the language, in a limited way, and so to proceed till the language is mastered.

The American Review. June, 1848. Published by William Heath, 13 Joy's Building.

The contents of this number are:—I. On the Benefits derived from the support of Religious Institutions; II. Denominational Hostility; III. Apostolic Constitutions; IV. Condition of the Law of England; V. Historical Translations of the Scriptures into the English Tongue; VI. The Approach of the Millennium; VII. Missionary Character of Dr. Judson; VIII. Middle Kingdom; IX. Literary Notices; X. Literary Intelligence, etc.

Eulogy of John Quincy Adams. Published by Gould & Co., 8 State street.

We have a good likeness of Mr. Adams, from a fine type taken from life; *a fac simile of it* is being also furnished, which we know to be a correct representation of Mr. Adams' present appearance. This portrait is furnished at a small price; we doubt not many persons will wish to possess a likeness of *one of the greatest men* our country has ever produced.

Temperance Anecdotes. For sale by Perkins & Co.

This little volume will advance the cause of temperance. It contains more than two hundred anecdotes illustrating the evils of intemperance and the power of the pledge. No book on the subject has issued from the press, deserves a wider circulation.

We have received from Hotchkiss & Co., the number of the *Union Magazine*; from Upton, the June number of the *American Whig Review*; from Tappan, Whittemore & Mason, *Congregationalist*.

such a curtailment. They have been for ten years by an insufficient income, to break the bruised reed, if now you funds to act on their present scale. It will send many of their members among you, exhausted in faith, in health. The Committee most earnestly deprecate such a calamity. Ministers of if you not exert your great influence, in behalf of your brethren in pagan churches of Christ! will you not compassionate exposed infant churches, that have been by your messengers among the young men and women! will you not in behalf of those of your own age and have been brought to the knowledge of Christ by missionaries, and prevent the gospel from fading from their view? children! what will you do for the salvation of the friends and patrons of the

RUFUS ANDERSON,
DAVID GREENE,
ELIAS B. TREAT,
} Secretaries.

Missionary House, Boston, June 15, 1848.

BURNING OF A RAILWAY BRIDGE IN WALES.

At half-past six o'clock on Wednesday morning one of the most terrible conflagrations took place that ever occurred in Newport. The magnificent new South Wales Railway Bridge which crosses the river Usk, built of wood, and about 400 yards long, was completely destroyed by fire, even to the water's edge. At six o'clock the workmen engaged in completing the central arch, which was to terminate it, consisting of several tons weight of timber and iron bolts, were busy at work fixing in the bolts, when one man used a bolt which had been heated to an extraordinary degree. This immediately ignited the adjoining timber, which being highly kyanized or "pickled," was like gunpowder to ignite. The man had a bucket of water at hand, as is always the case, but it was useless; for in less time than it takes to write the last five lines, the flames leaped along on each side from the centre to each end of the bridge, and the whole extent was in a terrible blaze in a moment. The men with difficulty escaped with their lives. A team of trains was passing at the time, with the horses put to their utmost gallop, were obliged to dash through the flames to escape.

The screams of those who saw the first terrible conflagration were awful. The whole town rushed to the great stone bridge adjacent, and hundreds of "navvies," carpenters, masons, laborers, tradesmen, and gentlemen, were quickly on the spot; but it was of no avail. The town fire engines were sent for, but they were wrongly constructed with the acid flames bursting from the surface of the piles, the rails, the arches, and in fact, wherever the fire could lay hold of wood to burn. The timber work was so enormous that it took a considerable time to burn any portion wholly away; while the patent composition used to preserve the wood lent assistance to the flames, which rose up with blue and black smoke, filling all the heavens. At about nine o'clock a tremendous work of the central arch, having lost its abutments in the fire, gave way with a terrible crash, and soon after this had fallen in, portion after portion gave way, until, with the exception of here and there a sooty black and charred fragment with some portion on the banks, the whole of the magnificent work, for it was before the river was black with burning wood which fell into it; and the tide being receding, the banks became strewn with enormous pieces of half burnt wood, like the coast after a wreck. The engine from the barracks did great execution, worked by two companies of soldiers under the command of officers, and the town engines did all they could, but to no purpose. As a proof of the intensity of the heat, a fragment; we might as well suppose a portion of a barrel of gunpowder could be found after the explosion of the barrel. The bridge was almost completed when this unfortunate calamity occurred. It had been built of kyanized timber by the eminent firm of contractors, Messrs. Rennie, Logan & Co., and cost upwards of 20,000*l.* in the previous. Fortunately, the whole amount recently for the full amount, so that their loss will not be severed. I understand that they insured at very high premiums, owing to the enormous risk incurred. The bridge will now be built of stone, it is supposed. The work is delayed two years in consequence.

London Sun.

LIBERIA LEGISLATURE.

The first session of the Legislature adjourned on the 8th inst., after sitting thirty-two days; a thing most according to law, but contrary to the opinion of others, perhaps better acquainted with the onerous and more duties which devolved upon this Legislature. Whether the business which engaged the attention of this session, and which has been extraordinarily momentous, could have been accomplished in less time or not, we think the Legislature has done much in moving on steadily to its accomplishment, so as to show their exactitude to come forth to the people, as free from imperfections as human laws, under existing circumstances, can be expected. It is hoped that the interest of the government will be promoted by this session, and that the careful and cautious conduct of the Legislature, in the passage of bills and adoption of measures, will result in the accomplishment of the great objects contemplated.

The following is a list of the officers appointed by His Excellency, President J. J. Roberts, with the consent of the Senate.

MONTSERRADO COUNTY.

Justices of the Peace:—David Moore, Moses James, G. R. Erie, E. Johnson, F. S. James, Sion Harris, Thomas Early, Pedro Smith, M. H. Smith, Richard White, Thomas Ware, J. W. Roberts, J. J. Powell, E. J. Roye, W. Davis, Cato Outland, A. F. Russell.

Judge of the Court of Quarter Sessions:—B. P. Yates.

Constables:—E. Stokes, S. W. Wheeler, Daniel Thomas, Charles Carter, Phenix Billhere, Fernando Lewis, Willis Houston, A. Lambert, H. Scott, Joseph Symne, Edmund Diggs, Cornelius Minor, John H. Jones, Edward Wiltshire, A. Hudson.

Notary Public:—John H. Cluvers.

Register:—J. W. Prout.

Clerk of the Court of Quarter Sessions:—W. W. Stewart.

High Sheriff:—Francis Harris.

Collector of Customs:—J. C. Minor.

Surveyor:—H. W. Erskine.

Wharfinger:—J. H. Paxton.

GRAND BASSA COUNTY.

Justices of the Peace:—M. A. Rand, G. C. Belcher, S. S. Herring, J. H. Cheesman, Edward Layton, J. P. Davis, W. Harris, W. Bain, Charles Gist, John Hinson, W. L. Wenzer.

Judge of the Court of Quarter Sessions:—S. A. Benson.

Constables:—John Gardiner, John Page, Richard Whitehead, T. L. Caruthers, Charles Horace, Isaac Jackson, Jacob Jackson, Charles Rix.

Clerk of the Court of Quarter Sessions:—Thomas R. Moore.

Register:—J. H. Cheesman.

Collector of Customs and Surveyor:—J. R. Moore.

Notary Public:—A. W. Gardiner.

High Sheriff:—M. L. Seymour.

Wharfinger:—Chapson Dunes.

SINOE COUNTY.

Justices of the Peace:—Archibald Young, Stephen Dickerson, Russell Ross, George Tines, E. Morris, G. W. Young.

Judge of the Court of Quarter Sessions:—R. E. Murray.

Constables:—Troy Davis, Henderson Wilson, Bennet Mason, Ambrose Jones.

Clerk of the Court of Quarter Sessions:—James N. Lewis.

High Sheriff:—William Bonner.

Register and Notary Public:—Daniel C. McFarland.

Collector of Customs:—James E. Brown.

Surveyor:—Samuel Dolsay.

GENERAL OFFICERS.

Secretary of State:—D. B. Warner.

Secretary of Treasury:—John N. Lewis.

Chief Justice:—S. Benedict.

Attorney General:—B. B. Brown.

Marshal:—N. M. Hicks.

Treasurer:—David Moore.

Clerk of the Supreme Court:—B. V. R. James.

Africa's Luminary.

We have copied the above, for the sake of the names of the persons mentioned; it will be seen that they are all, almost without exception, common, familiar ones, though the owners of them live upon the coast of Africa; be it remembered also, that these persons speak the English language, Liberia is in fact an American republic upon African soil. President Roberts with his family arrived in this city a few days since. They attended church in the Bowdoin street meeting house, last Sabbath morning. President R. is a mulatto.

Abductics of Slaves.—The correspondent of the St. Louis Republican, writing from Alexandria, Clark county, Iowa, June 7, has the following:—

find that he had nearly completed a panorama of the *Missouri River*, commencing in the Rocky Mountains, near the junction of the Yellow Stone, and extending through the wild Indian territory—exhibiting the singular and in creating customs of the Indians, their hunting scenes, war dances, etc.,—carrying the spectator through the beautiful, wide spreading prairies, Nature's uncultivated farm—along 'waove primeval' forests, to the junction of the Mississippi River. Mr. Banvard told me that it was his intension to have painted a panorama of the *Missouri* before he left the West; but his funds gave out before he finished his panorama of the Mississippi. So he brought the drawings with him, and has transferred them to canvas while he has had the exhibition of the latter before the public. The Missouri and Mississippi will form a continued Panorama from the Rocky Mountains to New Orleans, a distance of three thousand miles. Mr. Banvard will depart for London as soon as his panorama is completed. I give it as my opinion that this enormous painting will make the English stare."—*Bee.*

Weekly Summary.

Massacre in Martinique.—The French authorities at home were highly censured at liberating the slaves at Martinique without making the proper humane provisions for the protection of the white population. By the Columbine at New York, accounts from this French West India island to the 2d instant state that the blacks were massacring the whites daily. Some 36 persons, including women and children, were on one occasion driven into a house, the building set on fire and with its unfortunate inmates, entirely consumed. Several wealthy planters came passengers by the Columbine with their families flying from butchery. The Captain of the brig had expected an attack from the blacks, and had made all preparations to punish them severely. Business of all kinds at Martinique was of course at a stand.

Congress.—The Naval Appropriation Bill was passed in the House on Thursday last. It appropriates an aggregate of $11,020,000. It contracts an item of $300,000 for the conveyance at the mails between New York and Liverpool, New York and New Orleans, and Havana and Chagres, but between Panama and Astoria. Also $400,000 for finishing the dry docks at Philadelphia, Kittery, N. H., and Pensacola; this sum was agreed to, 117 to 42.

Coming Home.—The Army is on its way home from Mexico. The siege train and heavy artillery left the city of Mexico on the 29th ult. Gen. Patterson's division, including the Massachusetts volunteers, was to follow on the 31st. Gen the volunteers under Gen. Marshall, and next the regulars in succession. They would concentrate at Jalapa, and proceed in detachments to Vera Cruz, as fast as transportation is provided. The whole force to embark consists of 1,100 officers, 25,000 rank and file, and 3,000 teamsters, &c.

Official Appointments.—The Washington Union confirms the accounts current of the appointment of Hon. Samuel Tenney late Governor of Connecticut, as Attorney General, vice Isaac Toucey, now Hon. Nathan Clifford resigned. Hon A. P. Bagby United States Senator from Alabama, has been appointed minister to Russia, vice Hon. Ralph J. Ingersoll recalled at his own request, and Calvin M. Ingersoll of Conn., Secretary of Legation at the same Court. Mr. Bagby's term as U. S. Senator will expire on the 4th of March next.

Wisconsin.—The Legislature of the new State of Wisconsin was organized on the 7th inst. by the election of the following officers in the two houses respectively: S. U. Whitcomb of La Fayette Senator at the House; D. N. Johnson, Clerk; H. G. Ashey, Clerk of the Senate, over which the Lieut. Gov. presides. Hon. Jo Doolge and Isaac P. Walker, Democrats, were elected U. S. Senators on the first ballot.

American Sailors.—A correspondent of the Philadelphia Ledger relates the following anecdote—which has no more than the truth of the character of the American Sailor. A missionary lady in the East Indies, observing a vessel anchored in a river a little distance from the place where the pupils of the school had been in the habit of resorting for the purpose of bathing, charged them most positively not to venture for fear of the sharks. "Oh! madam," they replied, "there is no danger; they are American Sailors."

New Invention.—We learn from the Springfield Democrat that a new invention has been recently invented in that town for folding newspapers and other printed matter. It is to be connected with a cylinder or cylinder and Adams press, so that the sheets come forth from the press folded in the required form. The inventor warrant it to fold 3000 papers per hour, of any size, with the greatest accuracy.

Community.—Ah Michel, you know everything, tell me some one of all what do they mean by Communists? Bless it is very simple. I will shake a case. You have fifty francs, Paul and I have working, you must divide between us two. Paul takes twenty-five francs and I take twenty-five francs." But, according to this, I have nothing left." Exactly so, and then you you the Communists.

Slavery in Connecticut.—On the 8th inst. a bill was passed in the Assembly of Connecticut by which all slavery is forever excluded in that State. No law remains in existence sanctioning slavery but previously existed in Louisiana, and those acts of parliament under which the last slaves in the State, who by the provisions of the act are entitled to a support from their former masters.

Telegraphing Under the River.—The New York Tribune says:—The stores of the New York and Philadelphia Telegraph have been extended across the Hudson from Jersey city, and are now in successful communication with that place. They are enclosed in a double covering of gutta percha, and laid on the bottom of the river on the track of the ferry boats.

The Ruthless Bourbon.—Nearly two thousand persons were massacred in Naples the 15th of last month, when the submarine bell let loose the hundred upon the unfitting citizens. Women and infants were included in the slaughter. The aspect of the city was deplorable. It resembled one vast common slaughter-house.

Curious Coincidence.—It is a somewhat curious coincidence that Gen. Cass and Gen. Taylor were each nominated for President by the Democratic and Whig National Conventions respectively, on the *fourth* ballot, and by very nearly the same preceding vote. Gen. Butler and Millard Fillmore were in like manner nominated on the second ballot, and by very nearly the same proportionating vote.

A Good Move.—Negotiations are pending between the Lowell Railroad Company and the Fitchburg Company for its exchange of depots. If the arrangement is made, a straight passage in the streets at East of Cambridge will avoid the necessity of that vexatious crossing each other.

Beloit College.—Mr. Emerson, late Tutor in Yale College, and Mr. Jackson J. Bushnell of the same class, have been elected, the former Professor of Languages, the latter Professor of Mathematics, in the new College at Beloit, Wisconsin.

Another Letter from Father Mathew.—A letter appears from this "apostle of temperance," addressed to a Col. Sherburne of London, declaring his expectations and purpose of sailing for this country in August next. The letter is dated May 30, 1848.

A Windfall.—It is stated that the Rev. Dr. Stone of Brooklyn, N. Y., formerly of Boston, has recently inherited through his son, by a former wife, by the death of an English gentleman named Morrison, an estate of $300,000. The doctor and his family sailed for England on Saturday last, in the steamer Cambria.

Fire in the Forest.—On Sunday morning last an extensive fire broke out in the woods about five miles east of Springfield near the railroad. About one hundred acres of woodland have been burnt over, and the fire is not extinguished.

Acquitted.—In the case of the four Irishmen tried in Sussex for the murder of Carrey, the jury on Saturday returned a verdict of not guilty; whereupon the prisoners were discharged.

Hayti.—The inhabitants of Hayti were still fighting at the last accounts. A report was received at Port au Prince that a battle had been fought and a large number killed on both sides. All kinds of business dull.

Louis Philippe and Guizot.—The Courrier des Etats Unis says that Guizot has not visited Louis Philippe since their residence in England, and that he denounces him as the author of his own downfall, and that of those connected with him.

United States Senators.—Moses Norris, Jr., a Democrat, has been elected Senator in Congress from New Hampshire for six years from the 4th of March next, in place of Mr. Atherton, whose term then expires——The Governor of Michigan has appointed Thomas Fitzgerald, (Democrat) United States Senator, in place of Gen. Cass resigned.

Ecclesiastical Record.

Ecclesiastical Council in Berkley.

Agreeably to letters missive from the Church of Christ in Berkley, an Ecclesiastical Council was convened on the 24th day of May last in the meeting house of said church to consider and "advise with reference to the expediency of dismissing and recommending" certain members of the church, agree fully to their request, with a view to their being organized into a new church.

The churches represented in council, were as follows:

First church, Middleboro', Rev. J. W. Fulsom, pastor, Rep. Alfred Wood, jr. delegate.

First church, Taunton, Rev. Alvan Cobb, pastor, Dea. Lorenzo Lincoln, delegate.

First church, Fall River, Rev. Otis Fowler, pastor, Dea. David Anthony, delegate.

Trin. Cong church, Taunton, Rev. Erastus Maltby, pastor, Bro. Silas Nugent, delegate.

Church of Pilgrim, Boston, Rev. M. Hale Smith, pastor.

Union Church, East and West Bridgewater, Rev. Justin Sanford, pastor.

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The Council was organized by the choice of Rev. Lemuel W. Fulsom, Moderator, and Rev. David Brigham, Scribe.

Rev. William Gould appeared as counsel for the church. Various documents from the church and also from the members of the church, requesting a dismission, were then presented and read, with explanations from the counsel and committee of the church.

The council then, being by themselves, proceeded to an examination of the subject before them.

Before coming to any conclusion the council adjourned to hear, to meet again in this place at half past one P. M.

The council met according to adjournment and the session was opened by prayer by Rev. M. Hale Smith. They then proceeded to discuss the subject before them. Without having come to any result, it was moved and voted to choose a committee to wait on the members of the church asking a dismission, inviting them with counsel of the church, to appear before the council, and to make any statements bearing upon their case, to the council.

Chose the following gentlemen on the committee:—Rev. Otis Fowler, Rev. M. Hale Smith and Bro. Silas Shepard.

The above committee, after two interviews with the committee of the church asking a dismission, reported that said members will not appear before the council, on the conditions prescribed by the committee of the church, viz. making this a mutual council, whereupon, after examination of the committee of the church,

Resolved, That as the council have been informed by the above named committee, that certain members of the church will not appear before the council, unless the latter first give assurance which they want to lay before the body, therefore those brethren be invited to lay said document before us for consideration, with any verbal statements they may wish to make upon the case.

The above resolve, having been communicated to the persons therein referred to, they by their committee, and counsel Rev. Wm. Gould, laid before the council having any documents before this body, on the alleged ground that it would not acknowledge itself as ex parte council.

The council then came to the following Preamble and Resolve:

From the documents laid before the council by the church in Berkley, endorsing all their proceedings in relation to the difficulty, and from the views given before this council, and also the documents read to the church in second day session—I suppose that the church considered that Rev. Seward Jewett, as a minister of the gospel, was the first they served into the church two years. Before the second year expired, Mr. Eastman was called to the church and ministry that at the close of the year, his services would be no longer needed. Whereupon the minority of the church and society withdrew near the close of Mr. Eastman's engagement, and conducted separate worship, after which the remaining members of the church, in connection with the church in Taunton, formed a council to form a new church.

Feeling that request, and having church action, these proceedings, the council in connection with others formed a new church, and were duly recognized as such by the council and the new at the same time.

After a free meeting of the church committee, the council gave the church to understand that they were willing to meet with them, and that they would be happy to hear any thing which they had asked a dismission to try before them all the reasons they possessed in favor of granting such request. The church committee declined to do so, but consented to offer reasons, though reluctantly and with much delay.

The council came unanimously to the result that it is not expedient for the council to hereby to grant such dismission as requested for the following reasons:—

First. The brethren asking the letters have assigned no good reason for the formation of a new church in Berkley. *Second.* The council feel the existing church is amply able to supply the wants of the people in the place of worship, and some means of which worship out of town, and believe to a just recommendation, praying that a new church, if necessary, may be formed. *Third.* The council feel that the existing church is amply able to support the ministry of the gospel, and cannot sustain for one knight of home less elsewhere.

Second. These seceding brethren have gone out from the church and society in a manner not to be approved of by this council or mutual council. Such proceedings of discretion with God cannot be approved.

The council advise the church to labor with those members in a spirit of love, and the word they may be bring them back to the church and to duty, and to the house of God, and to the enjoyment of Christian fellowship. They also affectionately advise the seceding brethren to return to their former connection, and to their former place of worship, which if accepted, the council will be glad to hear of.

Resolved, That the proceedings of this council be recorded in the records of the church, which is hereby requested to furnish a copy of the same to the Rev. Mr. Lewis for publication.

The churches represented in council, were:—

First church, Bridgewater, Rev. Wm. Gould, D. D., pastor; Dea. Nathaniel Howard, delegate.

Union Church, Bridgewater, Rev. Wm. M. Hardinge, pastor; Bro. Timothy Hooper, delegate.

The council was organized by the choice of Rev. B. S. Storrs, D. D. Moderator, and Rev. Richard M. Hatting, Scribe. Rev. Mr. Lewis, of Berkley, appeared as counsel for the church.

A document was presented by Rev. Mr. Lewis, containing his request for the dismission of his pastoral relation to the church, and the church in granting the same. Also, the records of the church, relative to the call and installation of the said minister, and documents were presented by the clerk of the said church.

The council then called upon the brethren present, to state their reasons for their connection with the church. Some, pleaded on the ground of their conscientious scruples, that they were not satisfied with the manner in which the pastor had been settled over the church, and that they were not satisfied with the manner in which a separation had been effected between the pastor and church. Others pleaded that they were not satisfied with the manner in which the pastor had been settled over the church, and that they were not satisfied with the manner in which a separation had been effected between the pastor and church. Others pleaded that they were not satisfied with the manner in which the pastor had been settled over the church, and that they were not satisfied with the manner in which a separation had been effected between the pastor and church. Others pleaded that they were not satisfied with the manner in which the pastor had been settled over the church, and that they were not satisfied with the manner in which a separation had been effected between the pastor and church.

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Poetry.

FANNY FORESTER'S BIRD.

We mentioned the other day that a paragraph in the Maniniais Free Press announced that a daughter had been born to Mrs. Judson, of the mission at Maniniais, formerly well known under her nom de plume of Fanny Forester. We are glad to have more decided confirmation of the fact from the lady's own testimony, which is not so metaphorical that there will be any question of its application. The lines which follow, and which bear date, Maulmain, January, 1848, (Fanny is at the antipodes, you must remember,) are from the June number of the Columbian Magazine, where they appear under the title of "My Bird."—*Transcript.*

Ere last year's moon had left the sky,
A birdling sought my Indian nest,
And folded, oh, so lovingly!
Her tiny wings upon my breast.

From morn till evening's purple tinge,
In winsome helplessness she lies,
Two rose-leaves, with a silken fringe,
Shut softly on her starry eyes.

There's not in God a lovelier bird;
Broad earth owns not a happier nest;
Oh, God, thou hast a fountain stirred,
Whose waters never more shall rest!

This beautiful, mysterious thing,
This seeming vestant from heaven,
This bird with the immortal wing,
To me—to me, Thy hand has given.

The pulse first caught its tiny stroke,
The blood its crimson hue from mine;
This life, which I have nurtured while,
Henceforth is parallel with Thine.

A silent awe is in my room—
I tremble with delicious fear;
The future, with its light and gloom,
Time and Eternity are here.

Double—hopes, in eager tumult rise;
Hear, oh, my God! one earnest prayer —
Room for my bird in Paradise,
And give her angel plumage there!

FAREWELL TO THE VANITIES OF THE WORLD.

BY SIR HENRY WOTTON.

Farewell ye gilded follies, pleasing troubles
Farewell ye honored rags, ye glorious bubbles!
Fame's but a hollow echo; gold, pure clay;
Honor, the darling but of one short day;
Beauty, the eye a idol, but a damasked skin;
State, but a golden prison to live in,
And torture free-born minds; embroidered trains,
Merely but pageants for proud swelling veins
And blood allied to greatness is alone
Inherited, not purchased, not our own.
Fame, honor, beauty, state, train, blood and birth,
Are but the fading blossoms of the earth.

The Family Circle.

An Appeal to Mothers.

The child who now prattles on your knee, or sports around your dwelling, may yet tell some perish ng heathen of Jesus of Nazareth; may yet be an able soldier in the army of Immanuel, and may plant the standard of the cross on the shores of Greenland, or under the burning sun of Africa. *Look at facts.* What first led the pious and eminently useful John Newton to the knowledge of the truth? The instructions of his mother, given at the early period of *four years*, fastened upon his conscience, and led him to a Saviour.

Can you estimate the effect of his labors? Not till you can compute the usefulness of Buchanan and Scott, who were converted by his instrumentality,—till you can see the full blaze of that light, which the former carried into the heart of heathen India; and witness the domestic comfort and brightening hopes occasioned by the labors of the latter. Who taught young Timothy, an early laborer in the vineyard of Jesus Christ, the first lessons of religious truth? Who led Samuel, a prophet and a judge in Israel, while he was yet *young*, to the house of the Lord, and dedicated him to the service of the God of heaven? *A praying mother.*

Though the seed thus sown in childhood, may not spring up and bring forth fruit while under the maternal eye; yet we must not conclude that it is lost. A clergyman recently met a seaman in the street of a neighboring city, and pressed upon him the duty of attending to the concerns of his soul. The hardy mariner burst into tears and exclaimed, "*stop, stop*, don't talk to me so, it is just as my mother talked to me when I was a boy." A mother's counsel had followed him through all his wanderings, and still the words of her who prayed for him, retained their hold on his conscience.

The time has come when it is esteemed a greater honor to be the mother of a Brainerd or a Martyn, than of a Cæsar or a Napoleon. And suppose the mothers of these men, whose characters though so widely different, are so universally known, should from their unchanging state, look upon those sons whom they have nourished; what would be the view presented to them? Who would not choose to have given birth to the *Christian* heroes? Yet it is not for this short state of existence only, that you are to train your children. The little group that now clusters around you, are destined for immortality. When the world on which they stand shall have passed away, and its pleasures and its honors shall be forgotten, then they whom you have introduced to this state of being, will but begin to live. Their characters are now forming *for eternity*, and you are seeking to form them.

Though you may not design it, though you may quiet yourself, that if you can do them no good, you will not do them injury; yet you exert an influence which *is* felt, and *will be felt*, when your hearts are laid in the dust. Let then, this appeal to a mother's feelings be heard; let it come to your own bosoms, and ponder it in your hearts. Do you know the way to a throne of mercy, and can you kneel before it, and forget the children of your love? Can you watch their closing eyes, and not commit them to your God? Can you labor that they may enjoy the good things of this fleeting world, and not *pray* that God would prepare them for that upon which they will soon enter? Can you see them growing up around you without hope, and without God in the world; though you may be unable to do more, can you refuse to *pray* that He, who in a peculiar manner extends the arms of mercy to those in the morning of life, would take them to his embrace, and prepare them for his kingdom.

You have seen the hand of disease fasten upon them, and have passed days of anxious toil, and nights of sleepless solicitude to arrest their malady; and have cried from a bursting heart, "Oh! spare my child!" You have seen the object of your tenderest affections sinking into the arms of death, and with a heart rent with anguish, have said with the mourner, "Come down o'er my child die." And when the last duties of parental affection were performed, and the grave has closed over the child of your bosom, you have perhaps looked back to the time when it was under your care, and mourned that you thought no more of its immortal part, that you prayed no more for its precious soul.

If you have passed through scenes like these, if you have thus felt, then remember these, now in life and health, and improve the opportunity now given you. The time for your exertion is very *short*. Soon your children will arrive at that period of life, when a mother's influence will be very feebly felt unless it has been early exerted. Would you find in them a rich source of consolation when your heads shall become white with years, and bodies bending to the grave? Then you will *now* commit them to him who can sanctify and save the soul. Should you go down to the grave and leave these objects of your love in a cold, unfeeling world, what better can you do for them than to secure the friendship of one who "sticketh closer than a brother, and whose "love is stronger than death." The tender tie which now binds you to them will soon be dissolved; you cannot resist the stroke which shall tear them from your bosom. You may have felt the pang —your heart may have been filled with sorrow, oh then if you ever prayed, if your soul ever went out to *your* God, in humble petitions; tell him of your children who know him not: when you know what it is to wrestle in secret with the God of Jacob, give him back in faith your *children*. Then in that other world to which you are going, you may through grace say; "Lord, here am I, and the children thou hast given me." Should this paper fall into the hands of a mother who never *prayed* even for herself; she must, she *cannot but* pray for those to whom she has given life. *Prayerless mother!* spare, oh! spare your child. Stop where you now are, on the threshold of eternity, and remember as you gaze on that countenance which smiles in your bosom, that you have *never prayed* for its soul which will live forever. Have you a mother's feelings, and can you still neglect it?

Oh! my God, give me poverty, give me pain, leave me friendless and forsaken by the world,—but leave me not to the embrace of a *prayerless mother!*

A Salutary Thought.

When I was a young man, there lived in our neighborhood, a Presbyterian, who was uncommonly upright in his dealings. When he had any of the produce of his farm to dispose of he made it an invariable rule to give good measure, over good, rather more than could be required of him. One of his friends, observing his frequently doing so, questioned him why he did it, told him he gave too much and said it would not be to his own advantage. Now, my friends, mark the answer of this Presbyterian. "God Almighty has permitted me but one journey through the world, and when gone I cannot return to rectify mistakes." Think of this, friends, but one journey through the world.—*James Simpson.*

Happy Girl.

Ay, she is a happy girl—we know her by her fresh looks and buoyant spirits. Day in and day out she finds something to do, and she takes hold of work as if she did not fear to soil her hands or dirty her apron. Such girls we love and respect, wherever we find them —in a palace or a hovel. Always pleasant and always kind, they never turn up their noses before your face or slander you behind your back. They have more good sense and better employment. What are flirts and butle-beard girls in comparison with these? Good for nothing but to look at; and that is rather disgusting. Give us the industrious and happy girl, and we care not who worship fashionable and idle simpletons.

True Prayer.

A little deaf and dumb girl was once asked by a lady, who wrote the question on a slate, "What is prayer?" The little girl took her pencil, and wrote in reply, "*Prayer is the wish of the heart.*" And so it is. All fine words and beautiful verses said to God, do not make real prayer without the wish of the heart.

"Prayer is the soul's sincere desire,
Uttered or unexpressed,
The groaning of a hidden fire,
That trembles in the breast."

Miscellaneous.

Edinburgh.

The city of Edinburgh, in Scotland, is built on a cluster of eminences, some of which are quite high and precipitous. The houses of the old town are built on the sides of these hills and are from five to ten or twelve stories high. These different stories are called flats, and each flat is occupied by a separate family, the whole assembling by their common stair. The different stories or flats are appropriated to different ranks. In the order may live a chimney sweep or a cobbler; on the street floor is the shop of a tradesman; the next floor above may be occupied by a nobleman or a judge; the next by an advocate or a landed gentleman; the next by the family of a shopkeeper, and so on to the attics, where you will find a porter or a carpenter. Referring to one of the huge tenements so miscellaneously occupied, the following anecdote is told of Lord Cockburn by the author of the Traditions of Edinburgh:

"It was at that time the custom for advocates, and no less for judges, to dress themselves in gown, wig, and cravat, at their own houses, and to walk in a sort of state, thus rigged out, with their cocked hats in their hands, to the Parliament House. They usually breakfasted early, and, when dressed, were in the habit of leaning over their parlor windows, for a few minutes before St. Giles's bell sounded the starring peal of a quarter to nine, enjoying the agreeable morning air, and perhaps discussing the news of the day with a neighboring advocate on the opposite side of the alley. In this manner a close in the High Street would sometimes resemble a modern coffee-room more than anything else. It so happened that one morning, while Lord Cockburn was preparing to enjoy his matutinal treat, two girls, who lived in the second flat above, were amusing themselves with a kitten, which, in thoughtless sport, they had swung over the window by a cord tied round its middle, and hoisted for some time up and down, till the creature was getting rather desperate with its exertions. In this crisis his lordship popped his head out of the window directly below that from which the kitten swung, little suspecting, good easy man, what a danger impended, like the sword of Dionysius, over his head, hung, too, by a single—not hair, it is true, but scarcely a more responsible material—garter, when down came the exasperated animal, at full career, directly upon his senatorial wig. No sooner did the girls perceive what sort of a landing place their kitten had found, than, in terror and surprise, they began to draw it up; but this measure was now too late, for along with the animal, up also came the judge's wig, fixed full in its determined talons. His lordship's surprise on finding his wig lifted off his head, was redoubled when, on looking up, he perceived it dangling its way upwards, without any means, visible to him, by which its motions might be accounted for. The astonishment, the dread, the almost awe of the senator below—the half mirth, half terror of the girls above—together with the fierce and relentless energy of retention on the part of puss between, altogether formed a scene to which language cannot do justice, but which George Cruikshank might perhaps embody with considerable effect in one of those inimitable sketches which he is pleased to call Points of Humor. It was a joke soon explained and pardoned; but assuredly the perpetrators of it did afterwards get many lengthened injunctions from their parents never again to fish over the window, with such a bait, for honest men's wigs."

The Norman.

It was not till the Norman had got out of these "unending frosts and limitless wilds," and encamped himself comfortably in Neustria, that the idea of "perpetuity expressed in the circular arch" ever entered into his head. In his native Norway, so far from thinking about architectural perpetuity, he was contented with his log huts; and even the palaces of his kings were built but of timber. It was as he contemplated the works of that civilization into which he had forced himself, that he saw (not invented) the circular arch already existing in half the Roman churches throughout christendom; and with the marvelous adaptability which was the true characteristic of the Scandinavian, he borrowed what he beheld. Far from this "perpetuity principle" in institutions, character, &c., being the attribute of the Norman, it was precisely because he was the least rigid, the most supple, plastic, and accommodating of mortals—that he became the civilizer and ruler wherever he was thrown. In France he becomes French, in England English, in Italy Italian, in Novgorod Russian; in Norway only, where he remained Norwegian, he failed to accomplish his elevated mission.

Above all men the Norman was an imitator, and therefore an improver. Wherever his neighbors invented or possessed something worthy of admiration, the sharp inquisitive Norman poked his aquiline nose. Did Sicily invent a better kind of helmet, instantly the Norman clapped it on his head. Did the Moor or the Breton breathe sentiment into a ballad, the Norman lay forthwith adopted the humanizing music. From a Franc castle or Lombard church, to a law by Canute or a witan under Athelstan, the Norman was always a practical plagiarist. Wherever what we now call the march of intellect advanced, there was the sharp, eager face of the Norman in the van. All that he retained, in his more genial settlement, of his ancestral attributes, were the characteristics of a seaman. He was essentially commercial; he liked adventure and he liked gain. He was also a creature social and gregarious. He always intermarried with the population in which he settled, borrowed its language, adopted its customs, reconciled himself to its laws; and confirmed the aristocracy of conquest, by representing, while elevating, the character of the people with which he so closely identified himself.

Even in Ireland it is remarkable to see how much better the Norman families, such as the De Burghs, the Fitzgeralds, &c., amalgamate with the Celtic population than the later Saxon emigrants, who for the most part form a class perfectly apart. The fact is, that the Norman was especially an amalgamator; the Saxon, on the contrary is a sad exterminator. The contrast in this between the Saxon's conquest of Britain, and the Norman's conquest of Saxon England, is striking. If a body of Normans had colonized America, we firmly believe that they would have intermingled with the Indians, and raised that semi-savage population to their own level. The stubborn Saxon drives them into their wilds and forests, and civilizes for himself alone. On the flood of Saxon immigration nothing floats but the Saxon.—*English Examiner.*

Singular Coincidences.

Of the various candidates for the Presidency of the two great parties, three were born in New Hampshire, to wit, Gen. Woodbury, and Webster—and three in Virginia, to wit, Clay, Taylor, and Scott. They were all, too, in both States, born within a circle of less than a hundred miles. Webster was born in Concord, Cass in Exeter, and Woodbury in Francestown. In Virginia, Clay was born in Hanover, Taylor in Orange, about fifty miles from Clay's birth-place, and Scott in Dinwiddie, about the same distance from Hanover. It is an interesting fact, which is not generally known, that three of the Presidents of the United States were born in one county (Westmoreland) in Virginia, one of the poorest counties in the State. New Hampshire has not been far behind Virginia in her contributions to the galaxy of our distinguished men. There are no less than seven members of the present Senate who were born in that State.—*New Orleans Delta.*

Value of a Dollar.

If you would learn the value of a dollar go and labor two days in the burning sun as a hod carrier. This is an excellent idea, and if many of our young gentlemen had to earn their dollars in that way, how much less dissipation and crime would we witness every day. So of our fashionable young ladies, if they, like some of the poor seamstresses of our large cities, had to earn their dollars by making shirts at ten cents a piece, how much less finery would we see about them, and how much more truthful notions would they have of the duties of life and their obligations to the rest of the world.

The Country in Summer.

The country appears like a bride, fresh beautiful, and lovely; the clover fields her garment, the bright flowers her ornaments, the rich and lofty woods her dowry, the air her fragrant breath; the songs of birds, the water's ripple, and all the musical and manytoned sounds that constitute her happy, mellow voice, that speaks of health, and peace, and rural loveliness, as though enjoyment only were her benign and natural gift.

Agricultural.

American Rural Life.

Many thousand farmers in New England and other states, rear large families, pay all their debts and taxes promptly, live independently, well clothed and comfortably housed and provided for, and lay up money, on a farm of fifty acres. With them there is a place for everything, and everything in its place. Their horses and cattle, tools and implements are attended to with clock-like regularity. Nothing is put off till to-morrow, that can be done to-day. Economy is wealth, and system affords ease. These men are seldom in a hurry, except in harvest time. And in long winter evenings, or severe weather, which forbids employment out doors, one makes corn brooms, another shoes, a third is a carpenter, cooper, or tailor; and one woman spins, another weaves and another braids "Palm leaf hats." And the families thus occupied are among the most healthy and cheerful in the world.

A rural life is not only the most happy and virtuous, but the most comfortable. Rural villages combining all necessary manufacturing employments, are the very soul of our Republic. A machine compact, cheap and simple for spinning in a family to equal the thrastle or mule, and a loom for weaving like Claussen's in every farm house, would soon make an end to large cities. What does the most wealthy man get for all his riches but food and clothing, and could clothing be made by some cheap and simple machine in every family, what great resources would every farmer of fifty acres possess within his own household.—*Sci. American.*

Potash a proper Food for Grape Vines.

Having, last year, seen it stated in a paper, that the ashes of grape vines contained a large amount of potash, I caused three vines, of the same size, to be planted in boxes filled with equal quantities of earth, in which I noted the following results:

No. 1, was supplied, when necessary, with pure water, and in a given time, increased 6 inches in length.

No. 2, was watered with a solution of whale oil soap, and in the same length of time acquired 9 inches of growth.

And No. 3, I watered with a decoction of potash, and within the same period as above, it grew 18 inches in length!

By the beginning of November, No. 1 and No. 2 dropped their leaves and showed no signs of fruit; whereas No. 3 retained its leaves three weeks later, and in the course of the season shot forth several bunches of fruit, which, of course were not suffered to grow. This shows the importance of knowing what kinds of salts go to form wood and fruit, in order that we may apply such manures to the soil as the vine or fruit trees require.

I wish we could have full analysis made of our great staple, Indian corn, including the grain, cob, stalk and blades.

R. L. COLT.

Profits of Poultry.

MESSRS. EDITORS,—I will give you some statistics of my little flock—hoping that it may induce others to come out who have had far better success than I have. My flock averaged from January, 1847, to January, 1848, 27,—12 of which were full blood Polands, and the remainder half bloods. They yielded me within the year,

285 dozen Eggs, (average price, 10c.)		28.50
60 Chickens, (full bloods, worth 1s. 6d. each,)		11.25
		$39.75
Keeping the 27 Hens, and raising Chickens,	$19.86	
7 dozen eggs used for setting, 10c.,	70	
		20.56
Profits,		$19.19

I keep my hens in a close yard, and keep grain before them at all times, changing from corn to buckwheat, barley, broom-corn, &c. The true way to make hens profitable is to anticipate all their little wants, and supply them. I keep mine now but the pure Polands, of which I have 65, and, so far as my experience goes, there is no better kind of fowls—constant layers, and seldom wanting to set.

J. H. STANLEY.

Le Roy, N. Y., April, 1848.

Genesee Farmer.

Lime on Orchards.

It has been demonstrated by actual experiments, that the application of lime to soils on which fruit trees are planted is in the highest degree beneficial. From one bushel to a bushel and a half is commonly applied to each full sized tree, though some assert that half a bushel is amply sufficient, even where the soil is non-calcareous, and where a larger quantity is necessary than on lands where lime naturally exists, as a constituent principle. By applying lime, says a distinguished writer on horticulture, "the food or pasture of the trees is increased in quantity and improved in quality, and it is doubtless an important agent in destroying the grub or worm which so frequently destroys the apple and other fruit crops, and proves so injurious to the trees themselves by perforating the wood."—By applying a peck or such a matter of fresh caustic lime around the trunks of peach trees, in the Spring, we have found it to produce excellent results. Salt, also, in small quantities, is a valuable application.

Stones.

No farmer should suffer his lands to remain encumbered with stones. Large stones impede the operation of the plough, and small ones are equally detrimental to the progress of the hoe and cultivator. There are few farms on which all the stones that can be obtained are not wanted for fencing; and where this is the case, their removal to the lines is a matter not to be included in the items reckoned as expenses. Good stone wall is cheap at one dollar per rod; it is not only the most durable fence, but when thrown down the materials are indestructible, and the enclosure may be re-erected at leisure. A farmer cannot more profitably occupy his "leisure hours" than in clearing his arable land of stones, and constructing them into walls. If the stones are small, let the wall be constructed double. By adopting this mode of construction, a vast amount of stones may be used, and with proper care in "laying," a most durable and tasteful fence obtained.

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12 volumes of Infant Series, bound,	$3.22	cents.
10 do. sheep, stitched, done up 12 in a pack,		
labelled with the titles, comprising 120 separate books,	$1.02	"
1 The Pretty Alphabet, stitched,	2	"
77 volumes, from 32 to 48 pages, 32mo., bound,	8	"
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23 volumes, 24 pages, 18mo., bound,	3	"
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12 volumes, 48 pages, 18mo., bound,	3	"
1 The same, stitched,	3	"
55 volumes, 96 pages, 18mo., bound,	12	"
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C. D———, Organist at ——— Church.

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1y. Nov. 11.

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A Card.

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